

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

Christian Secretary.

HARTFORD, FRIDAY, FEB. 20.

Prayer for the Continuance of Peace.

The ministers of the Reformed Dutch Church in New York, have agreed to preach upon the subject of peace, on Sunday, the 22d inst., being the anniversary of Washington's birth day. The design of this measure (they say) is to enlist and call forth the prayers of the people of God in behalf of our beloved country, that He who declares that it is his own prerogative to create war and make peace, would avert from us so desolating a curse as war. The ministers of some other denominations, we understand, have also signified their intention to pursue the same course.

We sincerely rejoice in all the efforts that may be made to enlist the prayers of all Christians for our country. This after all is our strength. It is related that in the year 1713, about the latter end of the reign of Queen Anne, when the protestant interest was threatened with ruin, a paper was dispersed abroad in Great Britain and Ireland from London, entitled "A serious call from the city to the country, to join in voting at some time, namely, from seven to eight, every Tuesday morning, for solemn seeking of God, each one in his closet, now, in this so critical a juncture." The call was complied with. The death of the queen succeeded; and the affairs of the nation changed, just at the time when the enemies of religion and liberty had their designs ripe for execution. We have not in prospect a crisis precisely similar to this, or requiring precisely such an interposition; and indeed the danger of war may not be so imminent as has been feared by some; yet our only real security is to be found in God alone. He is to-day what he ever has been to his people. We believe in the efficacy of united prayer; and certainly there is reason enough for earnest supplication, that God may avert from us deserved judgments.

Close of the Volume.

Two numbers more will close the present volume of the Secretary; and as this will be a convenient season for new subscribers to commence taking the paper, it will not be improper to say a few words in reference to the subject. It is known to most of our readers that we have been at an expense of several hundred dollars during the past year in making improvements in the paper. With its present appearance, size, &c., we believe our readers are generally satisfied—for we have heard but one opinion expressed upon this point. But the outlay to which we have been subjected, has not yet been made up to us, although there has been a constant accession of new names to our subscription list ever since the improvement took place; there having been a net increase of two hundred or more, during this period. For this liberal addition, we are indebted, in a great measure, to the pastors of the churches in all parts of the State. There is still room, however, for a much larger increase than we have yet had, and as the commencement of a volume is the best time to commence a subscription, we would suggest to the pastors the propriety of bringing the subject in some way before their respective churches. In some of the churches we know there cannot be many additions made, for almost, or quite every one that is able, takes the paper already. But in many others, a handsome increase might be made with proper exertions. There are a great many members of the churches who could easily procure one, two, three or more names, if they would try. From some of the churches we have already received letters stating that they should send us a list of new names to commence with the next volume; others no doubt will follow their example. Let a little extra exertion be made, and we shall commence the next volume with a much larger circulation than we ever had before.

Nearly a quarter of a century has elapsed since the establishment of the Christian Secretary, and there are still many names on our list that commenced with the first number. And yet in that quarter of a century what changes as regards the communication of religious intelligence especially, have taken place in the religious community. Then, there was but one Baptist paper (the Watchman, of Boston) in the United States;—now there are not far from twenty, besides a quarterly and a number of monthly publications. It is a matter of satisfaction to us to be able to state that the Secretary never enjoyed so extensive a circulation as it does at the present moment, and that that circulation is steadily increasing. Still, as our circulation is confined more particularly to Connecticut, it must, as a matter of course, be more limited than that of those papers which are published in our larger cities and States.

To our friends generally who have interested themselves in the circulation of the paper, we return our sincere thanks, and hope, as the new volume is about to commence, that we shall continue to receive their co-operation.

The following communication from last week's Reflector, is in place here, and we insert it without apology.

RELIGIOUS NEWSPAPERS.

The benefits derived from religious periodicals can be appreciated only by their constant readers. If those who do not receive the weekly visits of these heralds of truth, could but see their great importance, in storing the mind with useful knowledge, and thus enlarging their views, and could be brought to feel the sweet pleasure produced by their perusal, they would immediately become subscribers. There are several things which more particularly should induce every man to take a good paper, namely, the numerous pecuniary advantages to be derived from them—the important information which they contain—the profit and pleasure derived by perusing them—the desire of patronizing, and thus aiding an instrument which is productive of so much real good to the community and to the cause of Christ.

Who can doubt, for a moment, the salutary influence which a well-conducted religious newspaper exerts on an individual—on a community—aye, on the world? Contrast those individuals and families where such periodicals are read, with those where they are not, and it will at once be observed that the former are by far the most intelligent. Readers of religious periodicals are conversant with the state of religion throughout the world, and with every enterprise which is in operation for advancing the Redeemer's kingdom; they also and such efforts by their means and talents. But those who do not read these publications, will be found to cherish limited views, having comparatively no knowledge or concern about what is transpiring in the world, out of the little town or city where they

reside, and by their ignorance, excusing themselves from effort. Their whole souls are bound up in the place of their residence, and they imagine the latter days' near or remote, by the state of piety in the narrow sphere in which they move.

Go, too, into the farmer's cottage, where, from week to week, is received the favorite paper, and contrast his family with that of his neighbor's who, from month to month see none, and a strong contrast will be observed, as to happy and intelligent contentment.

The circulation of religious periodicals is one of the most powerful and rapid means of increasing pure and undefiled religion. It is through such instrumentality, in a great measure, that the wants of the world for the bread of life are made known, and that the benevolent are led to contribute; they are the instruments, in the hand of God, of preaching the gospel not only to the thousands of their readers, but to the inhabitants of every quarter of the globe.

In view of these facts, what man can afford to be destitute, and have his family destitute of such an important, and at the same time, such a cheap article as a religious weekly paper? Surely every man can afford to subscribe and pay for one. We have known men who considered themselves too poor to do this, indulge themselves and families in useless, perhaps, injurious luxuries. We have heard others, who knew how to appreciate religious papers, say that they 'would rather be deprived of one meal a day, than of their paper.' Yet thousands of others know not their value, and never think of possessing such an article. Some men, when pressed to subscribe for a periodical, often plead poverty; but, according to Dr. Franklin, (and no one would question his judgment on such a subject,) there can be no excuse for them. He says: 'I positively never knew a man who was too poor to take a newspaper. Yet many, even respectable people, read no papers, but what they borrow. As I speak generally, I hope I offend none; if I do, the greater necessity to speak out. Every man is able conveniently to take a newspaper.' How many who think themselves too poor to take a newspaper, pay four times as much daily for useless luxuries! Miserable man, thou art poor indeed!

Council and Ordination.

Pursuant to letters missive from the Baptist church in Preston, a council assembled on Tuesday the 31st inst., from several sister churches, and organized by making choice of bro. H. R. Knapp, as moderator, and bro. J. R. Stone, clerk.

The examination of the candidate for ordination, bro. NICHOLAS V. STEDMAN, was full and satisfactory; whereupon it was voted, to proceed the following day, as originally intended, to the appropriate public services, in the following manner:

Reading Scriptures, bro. S. H. Peckham, of Ledyard; Introductory Prayer, bro. D. D. Lyon, of Packardville; Sermon, (from 2d Tim. 1: 7;) bro. J. S. Swan, New London; Prayer of ordination, bro. C. S. Weaver, Voluntown; Charge to candidate, bro. H. R. Knapp, Groton; Hand of Fellowship, bro. E. T. Hiscox, Westerly, R. I.; Address to church and congregation, bro. J. R. Stone, North Stonington; Concluding Prayer, bro. J. S. Swan, and Benediction, by the Candidate.

Bro. Stedman assumes the pastorate of the church under very encouraging circumstances. May it be a long time before the connection shall be dissolved, from any cause of necessity or disability.

The services lasted through some four hours, but the audience remained to the close, though densely crowded, evidently being greatly interested.

Jesus Master! Bless! Amen! ROYAL.

More "Slipshodification."

The Rev. GIDEON B. PERCY, D. D., LL. D., M. D., who coined the word at the head of this paragraph, and who gave himself most of the high sounding titles attached to his name while he was President, professors, &c., of an embryo college in one of the Western States, and who afterwards left the Baptist, for the Episcopal church, and was refused ordination by that church in Pennsylvania, has recently worked himself into the ministry by one of his peculiar maneuvers. Finding that he was likely to become nothing more than a lay member of the Episcopal church if he remained in Pennsylvania, he contrived another plan to accomplish his object. In company with a single clergyman, the only one that believed he had any right to ordination, he left Philadelphia and slipped off to Ohio, where he was presented by the clergymen in question, and received ordination at the hands of Bishop McVaine. In the course of ten days from the time he left, he was back again in Philadelphia, where he can snap his fingers at his opposers and tell them there is more than one way into the "regular succession."

ALABAMA BAPTIST CONVENTION.—The annual meeting of the Alabama Baptist State Convention, held its twenty-first anniversary at Marion, Nov. 22-3-4 and 5, 1845. From a copy of the Minutes before us, it appears that the amount contributed for benevolent objects is not large, (about two thousand dollars) but a feeling in behalf of missions was manifested by the Convention in the following resolutions:

Resolved, That the providence of God has clearly indicated it to be the duty of Southern Baptists to send the Gospel to the Indians of America, and to the millions of China.

Resolved, That the pastors of our Churches, and brethren generally, be earnestly requested, to use every effort in their power to enable this Convention to take active measures to carry out the foregoing resolution.

The Committee on Northern Relations report, "That in view of the unexpected, improper and unwarranted action of the Baptist Board of Foreign Missions at Boston, and of the House Mission Society, at Providence, at its last meeting, they fully coincide with the great mass of their brethren in the propriety of an organization separate from the Northern brethren, for all future Missionary operations of Southern Baptists." The committee add that they would "fail to discharge an important duty, should they omit to remind their brethren, that the painful separation in our denomination opens before Southern Baptists a new and more extensive field for the exercise of their charity and Christian philanthropy." Resolutions were adopted dissolving all connection with the Triennial Convention, and the American Baptist Home Mission Society.

The condition of the colored population was made the special order of the day for Monday afternoon, Nov. 24. A large number of the members

availed themselves of the opportunity to express their opinions upon the subject. The result of the debate was the adoption of the following preamble and resolutions.

Whereas, this body feels an interest, which is unabated, in the moral and religious instruction of the slave population, and believing that it is the duty of all Christians to aid in efforts to impart such instruction.—Therefore,

Resolved, That the Ministers and Members composing this Convention, will henceforth use all reasonable diligence in their power, to improve the moral and religious condition of the slaves within their congregations and families, and that the same subject be recommended to Ministers and Christians throughout the entire South.

Resolved, That a committee of five be appointed to prepare or procure a suitable Catechism, to be used in the oral religious instruction of the colored population of our country.

In their report on Periodicals, the Committee, in urging the support of the entire denomination to the Alabama Baptist, very properly say:

"Ignorance is the mother of superstition,"—the strong shackle that binds the heart of man to earth—the fell destroyer of both soul and body. Let these be broken off—let the darkness be dispelled from the mind—let the soul be lifted out of the dust, elevated, enlarged, and strengthened by pouring upon it weekly, a flood of light in regard to man's true moral character and condition—a future state of existence, of rewards and punishments, the plan of redemption, and in relation to all the benevolent and religious operations of the day, and the Gospel would have free access, "would run and be glorified."

Did it occur to the committee, or the Convention, that a very large portion of their population is kept in ignorance by the laws of their State, and that this ignorance is "the fell destroyer of both soul and body?" We should have been better pleased, we confess, if, instead of oral, the Convention had recommended that written instruction was absolutely necessary to the present and future welfare of the slave. Oral instruction is better than none, but it fails a great way short of what, by their own showing, they ought to do for their slaves.

PENNSYLVANIA BAPTIST CONVENTION.—A copy of the Minutes of this Convention, which was held in Philadelphia, Nov. 7, 8, 9 and 10, 1845, has just reached us, from which we learn that there are 18 Associations in the State; 323 churches; 205 ministers; 47 licentiate, and a total of 29,100 members. The additions by baptism during the past year amounted to 1420. There are twenty-eight county seats in Pennsylvania destitute of a Baptist Church. The Pennsylvania Baptists are doing a very good work in the way of Domestic Missions; during the year past they have had forty-five missionaries employed in various destitute parts of the State, either the whole, or a part of the time; who have preached in all 4814 sermons, travelled 33,863 miles and baptized 250 persons.

The Pennsylvania Education Society have aided thirty students the past year. Of these, twenty-eight have been at Hamilton. These young men are making rapid proficiency in their studies, and are all "honoring their profession."

BEAUTIES OF TRANSCENDENTALISM.—In one of his lectures before the Boston Lyceum, Ralph Waldo Emerson, in reply to a sentiment of Swedenborg, that "there is no return for the sinful spirit—that at death its condition is fixed and final," said, "If man were an azote or an alkali, he might never change; and it would be best that he should not. But he is a spirit and is never stationary. Mist and less will work themselves pure; carbon in the sun will purify itself, and turn into flowers and clove; and with man, wherever he is found in brotherhood, in grace, or on the galleon, his tendency is upward."

We should have supposed that an audience, such as may have been supposed to attend the Boston Lyceum, would have hissed the author of such a sentence from the house. But it was the refined Ralph Waldo Emerson who uttered it, the man who was once a Unitarian clergyman, with a Rev. attached to his name; and who more recently has entered the more speculative field of transcendentalism;—the popular lecturer, who travels from city to city for the purpose of enlightening the people by his lectures. Universalism stops far short of a doctrine like this, for that says that men will be punished (in some way) for their sins; but it has been left for Ralph Waldo Emerson to declare in the presence of a refined Boston audience, that the tendency of man is upward (meaning thereby, doubtless, that he is on the road to eternal happiness), even in a brothel, or on the galleon, or wherever he is. If he is in the gutter so drunk that he cannot stir, his course is upward. Is it not time that this refined azote, of which we have too much in this country already, was discontinued by our Lyceums, Institutes, &c?

THE ENGLISH CHURCH.—It is all in vain for the High Church Episcopal party of this country to endeavor to cover up or pass lightly over the Newman and Pusey heresy that is at this time spreading in the Church of England, and we four, meeting with too much sympathy by high churches in the United States. The tendency of the Pusey sentiments is directly to the Romish Church, which has already clearly demonstrated. The Rev. Messrs. Newman and a number more of the English clergy have only, like honest men, carried out the principles which they advocated, by giving in their adhesion to the Pope of Rome. The last arrival from England brings intelligence of extensive rumored defections in the Church. The following extract from a communication in the Birmingham Advertiser, shows that the defection has already spread to an alarming extent. The Church and State Gazette avows its belief in the truth of the rumor.

"This, sir, is a 'great fact'—as astounding as it is awful to contemplate by those who appreciate the blessings of the Reformation—that Dr. Wiseman and the Rev. apostate, Spencer, are in constant communication with upwards of two hundred Tractarian ministers of the Church of England, who are preparing to come over to the Church of Rome, many of whom are only waiting to bring with them persons of wealth and influence among their congregations, into whose minds they have successfully infused the Romish poison of the 'Tracts for the Times.' This, sir, is no secret at the Bishop's Palace in Bath-street or at Oscott."

SECRETARY OF THE AM. AND FOR. BIBLE SOCIETY.—MR. WILLIAM H. WYCKOFF, formerly editor of the Baptist Advocate, N. Y., has been elected Secretary of the American and Foreign Bible Society, in place of Rev. Dr. Babcock, resigned.

Rev. Lemuel Covell, formerly pastor of the Second Baptist church in New London, and more recently of the Fourth Street Baptist church, N. Y., has been compelled to resign his pastorate in consequence of ill health.

Sinfulness of War.

A very mistaken idea has prevailed among Christian nations generally, that there is no sin in killing an enemy in time of war. According to the popular notion, men may be hired for a shilling a day, for the express purpose of murdering their enemies as they are called, and it is all right—an honorable business; and the man who leads on an army of soldiers to the battle-field and gives directions for killing the greatest possible number in the shortest possible space of time, is looked up to as a hero and a gentleman. No matter how many aged and dependent mothers are bereft of their sons; how many wives of their husbands; how many children of their fathers. The larger the number, the greater the hero, according to this false notion. War, in addition to all the evils attendant upon hostile armies, lets loose a horde of pirates, who trample upon the rights of their fellow men, sacrifice the lives of unoffending seamen, and steal the property of honest citizens, because they can do it lawfully according to the rules and regulations of war. The following little anecdote, which has recently met our eye, contains a home thrust at this wholesale business of murdering.

"Sometime before the breaking up of the British head-quarters at Cambrai, an Irish soldier, a private in the 23d Regiment of foot, was convicted of shooting and robbing a French peasant, and in consequence sentenced to be hanged. On arriving at the place of execution, he addressed the spectators in a stentorian voice: 'Back luck to the Duke of Wellington! He's no Irishman's friend, any way. I have killed many a score of Frenchmen by his orders, and when I just tuck in my head to kill one on my own account, by the powers, he tuck me up for it.'"

Dr. JUDSON.—We learn from the Religious Herald of Feb. 12, that Dr. Judson spent a week in Richmond, during which time he was visited by hundreds, all anxious to see this beloved missionary. Many came in from the country a distance of several miles. On Sunday evening a mass meeting of the four Baptist churches in Richmond, was held at the Second Baptist church, at which Dr. J. was present. The house was densely crowded in every part, and many were compelled to leave for want of room. Dr. Judson addressed the meeting—his remarks being repeated by Elder Ryland. A contribution was taken, amounting to seventy-five dollars. The Herald adds: "On Monday morning Judson returned in the cars to the North, so that his visit to our city was a very short one." We presume he intends to proceed still further South, and his return "to the North" from Richmond will not extend beyond Washington.

LARGE FORTUNES.—The Christian Citizen says that John Jacob Astor's income is estimated at \$2,000,000 a year, \$100,000 a month, \$41,500 a week, \$5,300 a day, \$200 an hour, \$40 a minute; but with all this he cannot add one single moment to his life, nor is he half so happy as thousands who earn their bread by their daily labor.

Trinity Church, New York, is estimated by a daily paper in that city, to be worth one hundred millions of dollars—eighty millions in real estate, and twenty millions in personal property. The income of this immense sum amounts to four millions annually. What a difference in a pecuniary point of view between the Apostles and their "successors." For several months past a controversy has been going on between the other Episcopal churches in that city, and Trinity. It is claimed by them in their petitions to the Legislature that the grant by Queen Anne of the tract of land now owned by Trinity Church, was to the Protestant Episcopal church of New York—that there was but one such church at that time, that the others having grown up since, are but branches of the old Church, and are entitled to an equal share of the money. We suspect Trinity will manage in some way to keep her treasures.

EDUCATION IN RHODE ISLAND.—The cause of education has become a favorite subject with the Rhode Islanders of late. "The Rhode Island Institute of Instruction" was formed one year since, and Henry Barnard, Esq., of this city, appointed Commissioner of Public Schools. We have before us a copy of the Journal of the Institute of Instruction, Extra, in which the proceedings of the first annual meeting are published. Under the direction of Mr. Barnard, the schools in that State have been rapidly improving for the past year. In addition to the Journal of Instruction, published twice a month a series of Educational Tracts has been commenced. The subjects to which they relate, are,—1. The Condition of Education in the United States, with an Outline of the School Systems of Connecticut and New York. 2. Education in its relation to health, insanity, pauperism and crime. 3. The School System of Massachusetts. 4. Plans for School Houses. 5. Hints to Teachers on instruction in reading.

The meeting was addressed by Mr. Russell, who in the course of his remarks, said: "Circumstances connected with my health, have caused me to become an observer of the condition of education in the States of Georgia, Pennsylvania, Massachusetts, Connecticut, and recently, in Rhode Island. In all parts of this country, however, which I have had occasion to visit, I have seen nothing that equals the efficacy and the spirit of the measures which have been adopted here, for the systematic establishment and diffusion of general education, as a public concern." A very neat compliment for Rhode Island. We wish as much could be said for Connecticut. We heartily endorse a sentiment of Barnard in his first Report: "It should be the care of our country that every child should be educated."

PROGRESS OF TRUTH.—We were formerly personally acquainted with the gentleman alluded to in the following paragraph. Mr. Remington was settled over the Methodist church in this city some ten or twelve years since, and was universally respected by our citizens for his talents and gentlemanly deportment.

A CHANGE.—The Lowell Courier informs us that Rev. Mr. Remington, for twenty years a Methodist preacher, formerly of Boston, and more recently of Lowell, has announced to his people his conversion to the faith of the Baptists and his resignation of his pastoral charge. He is to be baptized on the coming Sabbath.

The Rev. Ezra Stiles Ely, D. D., is now pastor of one of the largest Presbyterian churches in Philadelphia. Several years since he left Philadelphia for Missouri with the intention of building up a College and Theological Seminary there. He sunk a large fortune in the enterprise, and has returned to his place of residence, and now, at the age of 70, although a poor man, is said to be a very efficient minister. We never supposed that riches improved a preacher of the gospel.

MR. TURNBULL'S LECTURE.—We had the pleasure of hearing the Lecture of Rev. Mr. Turnbull before the Young Men's Institute on Tuesday evening last, being the first of the present course which we have been able to attend. The subject was "Naples and its Environs." It was a very interesting and graphic description of the city of Naples and the surrounding scenery, from personal observation. The visit to the ancient Puteoli, where Paul landed and spent seven days on his journey to Rome—the tomb of Virgil—the ascent of Mount Vesuvius, with the walk about the excavated cities of Herculaneum and Pompeii, and the scenes of deep and thrilling interest which cluster around these celebrated places were related in a manner which must have profited as it evidently interested the large audience in attendance. These courses of Lectures are exceedingly valuable and instructive to all classes.

American Baptist Publication Society.

MEMBERS EDITORS.—Will you permit me through the columns of the Secretary to make an acknowledgment of funds, from the following churches for the above named Society, viz:

Central East Haddam, to make Elijah Spencer a life member, \$20.25; Nonak, \$6.35; 1st Groton, \$2.37; Stonington, \$100.00 to sustain a Colporteur Missionary in Ohio; \$24.00 of which being paid by the Female Benevolent Society connected with that church; 2d Waterford, \$3.78; 2d Groton, \$19.53; 3d Groton in part for support of Colporteur, \$44.55; Preston city to make Jas. Treat a life member \$26.20; Jewett city, \$4.00; Lebanon, 50 cts; Colchester \$24.02, to make Rev. Pierpont Brockett a life member; Lyme, \$3.00; Essex, \$16.02; Chester \$7.31; Deep River, \$12.00; Meriden, in part to sustain a Colporteur, \$45.64; Wallingford, \$2.11; Westerly, R. I. \$2.25; member of Free Will Bap. Church, do. 35 cts.

In addition to the above the Church at Essex gave their pledge to sustain two Colporteur Missionaries, upon a salary of \$100, each, commencing with the first of May next.

J. B. CLCOTT, Agent.

Parma, N. York, Feb. 7, 1846.

Cold Water.

The virtues of cold water have never been fully understood; but we are glad to find that people are beginning to inquire into, and to appreciate the benefits of a free use of this simple element. We have good reason to believe that twenty shower baths are used in this city now, where there was not more than one, five years ago. Persons in full health, especially those who lead a sedentary life, are in the daily practice of using the shower, or tub bath, enjoy a greater degree of elasticity, suffer less from exposure to the cold, are less liable to take cold, and are more generally exempt from fevers, coughs, &c., than those of equal constitutions who neglect bathing. Those who are troubled with weak lungs, find the most beneficial effects from the use of cold water. One of the great secrets in the use of cold water is, that it opens the pores of the skin, and thereby affords a free opportunity for the exhalations that are, or should be, constantly escaping, to pass off, which otherwise might be driven back on the lungs and engender disease. Obsolete cases of bronchitis have been relieved by a free use of cold water applied to the throat. In all cases of bathing a coarse towel should be used until a warm glow is excited. It has been found by experience that bathing is more useful in winter than in summer. The Russians found this out long ago, and in that cold climate bathing is practised to a greater extent than it is in this country.

The editor of the New York Courier and Enquirer, after having tried it, thus speaks of the efficacy of cold water:

"That I am a firm believer in the water cure; in all affections of the chest and lungs, I freely admit; and although I cannot believe in any universal panacea, I doubt not but it will be found equally beneficial in many other complaints. My own experience, I feel it a duty to the public at large thus promptly to relate, and to inculcate as I always have, a free use of cold water at all times, and by all persons in almost any state of health. It is, I firmly believe, a great preventive of disease; and I know, both from experience and observation in my own family, that in affections of the chest, it is most unquestionably an infallible remedy. Under these circumstances, I commend Bulwer's letter and the study of the water cure to all our readers, and to the members of the medical profession in particular. Science is daily enlarging its sphere of usefulness; and there is no reason to doubt that Hydropathy is destined to become a most important auxiliary to the judicious practice of medicine."

ROME IN TROUBLE.—A letter from Rome of October 18, mentions that the government was still uneasy respecting the disaffection of its subjects. The state prisons were filled with 7,000 prisoners, many of them of the Roman families. The Constitutionnel says that the Roman government has resolved on raising another loan, in order to take into its pay two more Swiss regiments, thereby increasing the Swiss corps in its service to 10,000 men. Ten thousand foreigners employed to protect Italy against herself. So much for the confidence of Rome in her own subjects and members. Her day is ending. She is 5000 years behind the age, and is dying of decrepitude. Take away the bayonets of Austria, and the pope would be driven out of Italy.—Boston Recorder.

RELIGION IN ST. LOUIS.—The Herald states the following marks of the progress of religion in that city. 1. The rapid multiplication of protestant churches, there being now over 20. 2. These congregations are generally throwing off the burden of debt. 3. The attendance at these places of worship is generally good. The Sabbath is observed, so that strangers are often surprised to notice the streets so generally quiet on the day of rest. The great thing needed, adds the Herald, is a general and powerful revival of religion by the special outpouring of the Holy Spirit.—R.

BIBLES IN HOTELS.—The Massachusetts Bible Society, have presented to fifteen of the hotels of Boston, 613 Bibles, of octavo size, bearing the name of the hotel conspicuously on the cover, in gilt letters, with the addition of the words, "Presented by the Massachusetts Bible Society."—R.

LOUISIANA.—We see it stated in some of our exchanges, that the gospel was recently preached for the first time at Bayou des Glaives, a place which has been settled for twelve years, by a Baptist minister. A series of meetings was held which resulted in the hopeful conversion of many souls; among the number were two Roman Catholics. A church of forty members has been formed, where before there was but one Christian family.

The Chinese expend annually \$300,000,000 for incense to burn before their idols; about one dol. for every man, woman and child in the empire.—Exchange.

We have heard people complain sometimes, of the expense of sustaining ministers and of supporting missionaries. Such men had better go to China, and when they have paid their dollar a year for themselves, and another for each member of their family, for incense, to burn under the nostrils of a senseless idol, and other expenses in proportion for maintaining idol worship, to say nothing of the expense of making new and improved idols, they will begin to learn that the Christian religion of all others is the cheapest as well as the best that has ever been introduced. When compared with other systems in a pecuniary point of view, the words of our Saviour apply with force; "My yoke is easy and my burden is light."

REVIVAL IN DUNDÉE.—The N. Y. Baptist Register says, "The Lord is pouring out his Spirit in Dundee, Yates county, N. Y., and the Baptist church is experiencing a glorious revival at this time. Some forty souls have found peace—backsliders are reclaimed, and the blessed work is still going on. particulars may be given at another time."

BAPTISM.—A child of one of the citizens of Quebec was lately baptised with water brought from the river in which John the Baptist baptised the Saviour of the world.—Exchange Paper.

We suspect there is a slight mistake in the above paragraph; it is too much to believe that the child was baptised in water brought all the way from Palestine. It was sprinkled, probably; for which purpose a vial of water brought from the river Jordan is just as good as any.

JUDSON'S PORTRAIT.—Messrs. Robins & Smith have presented us a copy of Colby's portrait of Dr. Judson, which is said to be a very accurate likeness. It will be seen by an advertisement in another column, that this likeness is published at various prices, from 25 cents to two dollars. It will make a very handsome picture when framed, which we suppose will be done by most of the friends of Dr. Judson throughout the country.

The Snow Storm.

The Northeast storm of Sunday last, was one of unusual violence. Our citizens generally were shut up in their houses during the day. The churches were open, but not more than thirty or forty persons attended upon an average. Snow fell to the depth of 16 or 18 inches,—more than we have had before all winter. We perceive by the accounts already received, that extensive damage has occurred to the shipping on the coast. In addition to the account of disasters in another column, we learn through the daily papers of this city, that the brig *Thomas Trowbridge*, in ballast, 13 days from Trinidad, owned by Trowbridge, Sons & Dwight, of New Haven, anchored off Charles Island, (Mifflin) and during the storm parted her cables and drifted ashore, where she now lies a perfect wreck. The crew were unable to reach the shore at the time, and were badly frost bitten. The brig was nearly new, this being her third trip.

The brig *Manfred*, owned by the same firm, 3 days from Trinidad, struck on Branford reef at 10 o'clock on Sunday morning. She lost her rudder and was otherwise injured. The Steamer *Gloucester* towed her into New Haven in the afternoon. There are several other vessels belonging to New Haven on their homeward passage, and are supposed to have been near the coast at the time of the storm. We had not heard from the East when this paragraph was written. The cars on the Hartford, New Haven, and Springfield Rail Roads were not detained over half an hour, notwithstanding the snow drifts.

The wreck master writes from Squam Beach that he never saw or heard of such an appalling scene as the beach presents from Squam Island, for many miles south. It is strewn with boxes, bales, water casks, trunks, goods, wearing apparel, broken pan, and the dead bodies, and as there are but three houses on the beach, built of wrecked wood, the privations and sufferings of those who did survive must have been horrible.

CONN. LITERARY INSTITUTION.—The Spring Term of this Institution will commence on Wednesday, the 25th instant.

A correspondent of the N. Y. Tribune, says that the passengers some 170 in number, of the Ship *Brooklyn*, which sailed for Oregon a few days since, were Mormons from all parts of the land, and that they are bound for the Bay of San Francisco, Upper California. It is also said that another ship load will join them in the course of two months after their arrival.

The Third Baptist Society in Lowell, were to dedicate their new house of worship to the service of God, on the 19th inst.

ITALY.—An exchange paper says there are twenty-three Protestant ministers in Italy, earnestly engaged in the dissemination of gospel truth.

FIRE.—We learn from a gentleman just from the eastern part of the State, that the large steam cotton factory in Fitchville, in the town of Barnum, was destroyed by fire on Tuesday morning last, between the hours of five and six o'clock. The fire was communicated by the stove, in consequence of a back draft which threw the blaze into the room and instantly set the cotton on fire.

SENTENCED.—Woodford, who was convicted of manslaughter at the present term of the Superior Court, has been sentenced to ten years imprisonment in the State Prison and to pay a fine of fifty dollars.

Franklin, the colored man was sentenced for the same period and to pay a fine of five dollars.

LARGE PIE.—Mr. W. R. Loomis, a mechanic of this city, killed a Hog on the 11th inst., 17 months and 16 days old, which weighed seven hundred and thirty-nine pounds. It measured 8 feet around the body; and 6 feet and 7 inches in length. Farmer, beat this if you can!—Com.

New Publications.

NOTES FROM OVER THE SEA: Containing Observations made in Europe in the years 1843 and 1844. By Rev. John Mitchell. 2 vols. New York: Gates and Steadman. For sale by Edwin Hunt of this city.

We have no sort of objection to the multiplication of books of travels; indeed we rather welcome it as an agreeable sign of the times. Every man possessed of any vigor and originality of mind, sees

things in a peculiar light, in a fresh and interesting attention attracted by one class by another class, and all countries described. The well written, Mr. Mitchell, ver, and his style is clear and ourselves visited all the locries, and can vouch for His notes upon Italy are pe embody a large amount of information respecting the dition of that beautiful coun-

The first of these volumes land and Scotland, and com well told; the second de ditions of Continental Europe largely, and as we think Italy. It throws great character of the papal count, if upon no other, we enjoy a wide circulation.

THE JESUITA. Translated M. Michelot and Quin- lege of France. Edited by Lester.

THE ROMAN CHURCH AND Edited by Charles Edward Gates and Steadman. For Room, and at Mr. E. Hunt

We class these works to

Poetry.

From the Christian Reflector.

A Lyric for the Times.

"It is high time to awake out of sleep."—Rom. 11:12.

CHRISTIAN! rouse you from your sleeping!
Wake again to active life;
Zion's faithful friends are weeping,
While ye fall in the strife.
Starting from your death-like slumbers,
Gird once more your armor on;
Join the Saviour's marshalled numbers,
Marching where Himself hath gone.

Pilgrim! wake! and look around you—
Why should you be wrapt in sleep?
Break the tempter's chain that bound you,
Never-ceasing vigils keep.
Sentinels by God appointed!
Battle till the warfare close;
In the strength of His Anointed,
Triumph o'er your wily foes!

Down the stream of time descending,
Priceless souls of glorious birth;
Here's the conflict and the ending,
"Heaven is won or lost on earth."
Slumber not! the days are waning!
Soon will come life's latest night;
Up! improve the time remaining,
Ere your souls shall wing their flight.

Wreath in slumber?—heirs of glory!
Saved from everlasting woe!
Bought with blood—recall the story;
See from whence that blood did flow!
On the brow of Calvary gazing,
On the pit from whence you came,
Wake! redeeming love be praising;
Let your spirits catch the flame!

Shadowy night is fast departing,
Dawn of day is near at hand;
Christian! up! from slumber starting;
Heaven is won or lost on earth!
Dashes round thy bark the billow,
Danger threatens—seize the helm!
Sleepers! wake! and leave thy pillow,
Look! behold the glorious realm!

Lo! the world with all its minions
Rolls along its gilded car;
Satan flaps his gloomy pinions
O'er the darkened earth afar!
Church of God! O, sleep no longer;
Rise in faith's unshakable might;
Thou that hosts of hell art stronger,
Wake! and spread thy peerless light!

See! 't is where thy rays are beaming,
Foes of truth are gathering there;
Waken from thy drowsy dreaming—
Try the strength of earnest prayer.
Souls are sinking to perdition,
Neath the glorious gospel sound;
Raise for them a strong petition,
Let the lost in Christ be found.

Lo! the Man of Sin, approaching,
Armed with overwhelming might,
On our dearest hopes encroaching,
Spreads his desolating blight.
Pilgrim sons! awake from sleeping!
Give to all the rock divine;
Truth and Freedom now are weeping;
Shall our altar-fire decline?

Hark! from o'er the distant waters
Myriad voices sweep along;
Heavenly sons and heathen daughters
Vainly round their idols throng.
Up to heaven their groans ascending,
Roll along the ocean sky;
Wake! attentive ear be lending,
List the Macedonian cry!

Religious and Moral.

The Papal States.

(Part of an article in the Westminster Review.)

1. The Christian Alliance. Its Constitution, List of Officers, and Address. New York. 1843.
2. Apostolato Popolare. London. 1842-3.

The first of the above pamphlets contains what may be termed the "Constitution" of an American Society, dating from the 12th May, 1843, which announces itself as established "to promote religious freedom, and to diffuse useful and religious knowledge among the natives of Italy, and other Papal countries." Each member of the society is to contribute not less than one dollar annually to the formation of a social fund, which is to be devoted—first, to the sending of a judicious agent to all those localities of North and South America, Europe, and the African Coast, resorted to by large bodies of Italians, there to establish a correspondence, and depositaries for the sale of Bibles and other books, and to effect other arrangements for the religious and intellectual improvement of the Italian people; secondly, to the publication of tracts and books in the Italian language. "L'Histoire de la Réformation," by Merle d'Aubigne, and M'Crie's "Memoirs of the Reformation in Italy," are named as samples of the works to be translated. The third object of the fund is—"laying before the American public the true state and condition of the various Popish Countries, and the character of Popery as a system."

As far as set forth in the "Constitution," and at more detail in the address which follows, the aim of this association is good, although its plan is incomplete. It is solely theological. "With questions properly political," say its founders, "our association has nothing to do." Now, we acknowledge that in Italy, as everywhere else, the religious question surpasses in importance all others; but we believe that sooner or later the thinking world will be convinced that, in the present state of the Peninsula, it is impossible to get at the religious question otherwise than through the political. To be must precede to think; and Italy is not. To aim at her present progress towards religious liberty would be to impose the task of physical motion on a prisoner bound hand and foot. You may warehouse Bibles, or copies of Merle d'Aubigne and M'Crie, at every point around Italy that may favor their dispersion; slowly, and in numbers imperceptible, they may reach the hands of those who have no need of them, of those whose souls are already freed;—but the mass, "the gay unthinking peasantry" of the villages of Italy, "the mechanics and shopkeepers of her towns," will never hear of them. The gendarmes, the priests, and the Custom house form, between them and the instruction you seek to afford, a triple wall insurmountable to individual agents of a Transatlantic society. Every theory of education, then, for the masses of Italy, resolves itself into a problem of liberty. And well do her patriots

know this. Since the founders of the Christian Alliance wrote in their address that "The patriotic minds of that glorious land are understood to have abandoned the hope of liberating their country by insurrection and the sword," projects and attempts of that very order have multiplied in a frightful ratio. Setting aside the address, however, the Christian Alliance is a symptom that interest is awakened in America for the misfortunes of Italy, and that the importance of that country in the European circle is felt and comprehended by our kinsmen across the ocean. The example shown deserves to be imitated on a larger scale among ourselves.

The "Apostolato Popolare" is a periodical publication in Italian, published in London, of which twelve numbers have made their appearance; and it represents the opinions of the National Italian Association, known as "Young Italy." Bearing such a title, and were it only as the symptomatic "straw," it has a claim to be better known among us than it is. The religious question has often been handled in it, and in a sense decidedly opposed to Papacy. Though the positive doctrinal category of its conductors remains hitherto undeveloped, we have evidence that they are sensitively alive to the preeminence of the religious principle in the work of social renovation. While deploring it, they endeavor to make prominent the existing want of belief. They proclaim that the world cannot live without satisfying this want; and they appear disposed to appeal from the pope to a council—but to a council faithful to its convictions, charged to inquire into and direct the religious aspirations now stirring in the bosom of humanity.

The absolute ignorance of the English public with regard to the contents of the few publications that from time to time throw a ray of light on the situation and tendencies of the Peninsula, is but a result of the indifference that prevails upon the Italian question—an indifference which would be strange anywhere, but which is almost inconceivable as existing in the midst of a Protestant people, valuing liberty of conscience and proclaiming itself to be now more than ever alarmed at the inroads of the Papal spirit. What! are we complaining of the active propagandism of the court of Rome amongst us—do we point with exclamations at symptoms (whose more than temporary importance, by-the-by, is much exaggerated) of a return to war on the part of the Vatican, and are we forgetting our most powerful auxiliary? Behold at the feet of that throne of usurpation, that exhausts our anathemas, a people seeking nationality, whose nationality recognized, would be a final sentence to the power of enslaving belief. We know that in 1831, in an effort of national organization, their first and spontaneous step was the abolition of the temporal power of the pope; that is to say, the lopping away of half his strength. Almost all the leaders of this movement, since driven into exile, proclaim a creed diametrically opposite to that of which we dread the influence: and has it never struck us that if these men were free to express their present convictions, a blow would be struck at the very root of the evil? Obviously the Italian national question embraces the solution of the religious question, and our duty is at least to study it.

When, about a year ago, we heard that some bodies of men had shown themselves in the Papal States—that an unusual fermentation pervaded Italy, and that a general rising was looked for, our indifference never for an instant forsook us. Although the titles of *Count* and *Marquis* attached to the names of those who were designated as principals were of a nature slightly to jog our aristocratic torpor, many among us waited the good pleasure of the *Allgemeine Zeitung*, ere we could even admit that, after all, this might be an outbreak—not of our old circulating library acquaintance the banditti—but of patriots driven to this extremity by the mal-administration of their country's affairs. Our journals recorded the facts without comment. Their editors did not give themselves the trouble of examining if this were the last throes of the dying, or a signal of the upspringing of a great people. None thought of inferring from the *counts* and *marquises*, valued at so much a head by the pontifical government, a new proof that the nobility fraternized with the people in these unceasing aspirations of patriotism. None thought of seeing in Dr. Muratori's band, that kept in check for six weeks all the forces of the pope, Swiss and native—or later, in the hands of Calabria, when the agitation had reached Southern Italy—a symptom of progress in insurrectional intelligence, a practical programme of the destined war on the foreigner, drawn up by the most devoted among the Italian youth. When, in the sequel, we heard that the brothers Muratori had taken refuge in exile; that the brothers Bandiera, and some others with them, had encountered martyrdom, the sole conclusion drawn was—*All is ended*; and the trifling amount of attention, of curiosity, that the troubles had excited among us, immediately subsided.

This is to treat somewhat too lightly both the cause of a people to whom Europe owes its civilization, and the efforts of those brave men whose object is to give that people new life.

Yet nothing is ended; the ground beneath trembles to-day just as yesterday. The symptoms of fermentation continue; and it requires no very practised eye to foresee that important events will come to pass in Italy, perhaps very soon. The struggle, obstinate and prolonged, that for thirty years has periodically driven to the dungeon, to the scaffold, or to exile, the elite of her educated youth has not yet terminated.

The map of Europe has to be re-modelled. New nationalities appear to be establishing. The part of statesmen should be to prepare for England a new political and commercial existence by cultivating the germs of sympathy and alliance with the new powers that will spring out of the crisis. If the present cabinet neglect this office, let us ourselves, as far as possible, discharge it. Hereafter Englishmen will thank us.

Those who would seriously investigate the present condition and prospects of the Italian people should commence their inquiry with the states of the pope. Discontent is there most menacing, and the religious question, which is there located, to the papal states the most directly important.

Pius the Sixth had two nephews, children of a sister married to Conte Onesti of Cesena. Unwilling that the Braschi name should perish with himself, he made these nephews adopt it, and thenceforward undertook their advancement. The younger was made a cardinal; the elder was married into a patrician family; for him therefore a patrimony was indispensable, and it was set about in this way. The Lepri family, one of the wealthiest in Rome, had only one direct heir, the priest Don Amanzio, a man beset with ambition that never could be gratified, for his imbecility was proverbial. His fortune Pius had fixed on for the Duca Braschi. He placed about Don Amanzio two of his creatures, the Abate Stampa, a kind of parasite-buffoon, charged to inflame his ambition, and Monsignore Nardi, Latin Secretary, who was to turn this fable to account. Persuaded by them that he was justified in aspiring to a cardinal's hat, presented by Nardi to the Pope, feted by the Duca and Duchessa Braschi, Don Amanzio's head was completely turned. He began by making presents successively of his pictures, his jewels, and his rare books; he ended by giving his estates. Not daring to name him cardinal, the pope did worse; he made him prelate-referendary to the Segnatura, that is to say, to a court of Jurisconsults; and he himself attended at the installation of this idiot with the pontifical insignia and unusual pomp. To this honor he shortly added that of *Chierico di Camera*. All Rome was in laughter; the scandal was so great that Pius was obliged to retire to the country for a little time. But as the price of all this, Don Amanzio had given up all his fortune to the Duca Braschi and his successors, by a donation inter vivos.

The scene now changed; to caresses succeeded ingratitude. The pope avoided his visits; the Braschi, pretending some offense, closed their doors against him; flatterers forsook him; impoverished, with his soul steeped in bitterness, Don Amanzio fell ill. Having summoned a confessor, he unfolded everything to him, begging him to make public after his death the history of the donation, and his remorse at having left a crowd of relatives a prey to the miseries of poverty. The confessor suggested to him to retract the gift aloud and before witnesses, as a testamentary revocation. He did so and died. Aided by the enemies of the Braschi, the relatives made their claims; some among them besought the pope to help their poverty by giving them a portion of that wealth which justice they had a right to. Cardinal Giovanni warmly pressed him to admit the death-bed retraction. Pius rejected both counsel and supplications; he ratified as a royal investiture the transmission of the property to his nephew. The matter being referred to the courts, he chose tribunal and judges, and of course obtained a favorable decree. An appeal was made. To indicate beforehand to the new judges what decision was expected and what rewards were in store for them, Pius the sixth promoted to high office and afterwards to the cardinalate, one Ciaia, who had strenuously supported the Braschi as a member of the first court. From one tribunal to another, the cause at last reached the *Rota Romana*; the jurisconsults composing that court, jealous of their ancient reputation, and warned by the expression of public opinion, reversed the preceding decisions, declared the donation vicious, and condemned Braschi to make restitution. The people would have borne the judges in triumph; and Pius was driven to a compromise with the lawful heirs.

But beyond all this, there lies matter infinitely more significant, which must never be lost sight of—the religion of the question, the consciousness now general, that all is brought to pass in the name of a LIE; that *Mae, Mae, Tiki, Peres*, that irrevocably sentences every power usurped in the name of that which is no longer believed in, is that it is with the Pope. His Swiss and his Austrians are feared; but men laugh at his excommunication, at his infallibility, at his vicariousness for God or Christ on earth; Pasquin's satires are more potent than the uplifted finger that pretends to rule over *urbem et orbem*. When, in 1831, the *de facto* rulers of the Roman States issued a decree abolishing the Pope's temporal power, not a single individual throughout their breadth uttered a protest. When, as men seized a common malefactor, violent hands were laid on the Cardinal Legate Benvenuti, who came to foment disunion in the army of the Insurrection, not a single mouth cried out sacrilege. And when the Transiberians, whose blind faith is so much extolled, discover that bread is too dear, they send a loaf with their *oivas*, into the stately equipage of his holiness; they treat him as the savage treats his fetiche. All the world of Italy knows, and nowhere so well as in the Papedom, from how much intrigue results the nomination of him, who, as the representative, we say not of God, but of Humanity,

should be one filled with all intelligence, and all love, hailed by the church, by the welcome of the faithful. All the world knows how the inspiration of the Sacred Spirit (shame that we must so word it) posts to Rome in an ambassador's portmanteau; how the recommendation of Götano, or his like, is more efficacious with the Holy Father, than sentiments of eternal justice; how every severity of enactment for the observance of the Sabbath vanishes before the Fair of Sineaglia—it is so profitable to the Treasury; how, in short, all spirituality has fallen before the interests of temporal power. And how, then, can you look for its existence among the subjects of that power? Urged by a blind reaction, and estimating religion by its application under their eyes, the educated youth for the most part lapse into materialism; the people, save a portion of the rural population, are without belief, even though professing it. Half from fear, half from habit, they may still frequent the churches, may be found gazing on the pomp of ceremonies, but with curiosity, not with reverence; their southern imagination may be excited, but the heart is untouched. The Papal power, then, is not only *hated* for the evil it works, but *despised* as an imposture, for the sources whence it obstinately persists in deriving the authority by whose virtue it is existent; and it may be conceived what degree of bitterness this feeling adds to reaction. Men's aspirations are bent the more earnestly to the advent of political liberty. They feel that from that advent, in some way or other, will result the solution of the religious question; they feel that from the flight of the Pope—and he will fly, sooner than submit with cordiality to the deprivation of temporal power—and from his first bull of excommunication against the rebels, will naturally arise an appeal to a council; or some other mode of establishing what are the wants of religious faith in Italy.

Our readers, we hope, will now understand why a fearful agitation is periodically at work in the Papal States, and will be at work more and more. An energetic protestation it is, in the name of every brave and noble heart of these provinces, published to slumbering and careless Europe; and it will be converted into a triumphant and unanimously proclaimed revolution, on the day that Europe, aroused to a sense of justice and of zeal for the maintenance of a principle so often announced in words, shall say to the Austrians—*Keep to your own territory, whatever may occur beyond you, the subjects of the Pope are on their own ground; let them manage their own affairs as suits them best*. Nay, a revolution some day it will become, though Europe should persist in sanctioning the degrading and iniquitous intervention of one Foreign Power in the concerns of another.

Self-Sacrifice.

A Jew with whom we had an interesting conversation a few days since, read to us the following affecting incident, said to have lately occurred in Russia. We asked him if he thought these Israelites did right? He seemed not much disposed to any opinion on that point—but was not backward in his censures of the Russian Autocrat for his intolerance.

It is well known that there are many sailors in the Russian fleet who are Israelites. At a review of the fleet on a late occasion by the Emperor, two sailors particularly excited his attention, both by the precision with which they performed several difficult manoeuvres, and by the agility and daring which they displayed. The Emperor was so much pleased that he immediately promoted one to be a captain; the other he appointed lieutenant on the spot. There is, however, an usage forbidding Jews to wear an epaulette, and the admiral of the fleet, who stood by the Emperor, knowing that they were Jews, stated the difficulty to his imperial Majesty. "Phaw," cried the Emperor, "that does not signify in the least—they shall immediately embrace the Greek religion, of course."

When this determination was communicated to the two young men, sorrow and despair seized upon them at the thought of receiving honor and promotion on such inexorable terms. Knowing that remonstrances or refusal would be in vain, they requested of the Emperor permission to exhibit still more of their manoeuvres, as he had not seen all they could do. This being granted, they ascended to the top-mast, embraced each other, threw themselves into the sea and disappeared forever. What effect this self-sacrifice produced upon the Czar, is not related.—*Zion's Advocate*.

A Pleasant Surprise.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whose office it was to instruct.

While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed to belong to a poor man who was at work in a field close by, and who had nearly finished his day's work.

The young student turned to the professor, saying:—"Let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes

close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on the coat he slipped one foot into one of the shoes; but feeling something hard he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it around, and looked again and again; then he looked around him on all sides but could see no one. Now he put the money in his pocket and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"O, dearest Sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood—it is better to give than to receive."

We should never approach the poor but with the wish to do them good.

The Leprosy of Mexico.

The appearance of the unfortunate leper is loathsome and hideous to a degree that beggars description. It makes its first appearance by scaly eruptions on different parts of the face and body of the victim, and these eruptions are never perfectly healed. The limbs of many, and more especially the hands, at first appear to be drawn and twisted out of all shape. Gradually the nose and parts of the feet are carried away, while the features become distorted and hideous. The voice assumes at times a husky and unnatural tone, and again, the doomed patient is unable to articulate except in a shrill, piping treble. With many, when near the last stages, all powers of speech are lost, and vainly do they endeavor to make known their wants by sounds which belong not to this earth of ours. Death steps in, at last, to relieve the poor creatures of their sufferings, and to them, at last, it would seem that the visit of the grim tyrant must be welcome.

The faces of some of the lepers were covered with blotches and eruptions, while their hands and feet were unmarked. Others, again, had complexions exceedingly fair and unblemished, yet their feet and hands were distorted or decayed. Some of the victims of the dreadful scourge were covered from head to foot with sores and ulcers hideous to look at, and there were two or three cases where the patients presented no other marks of the disease than the loss of a nose. But the most singular case was that of an old Spaniard. His flesh appeared to be entirely gone—dried up—his skin turned to a bluish purple—his whole appearance was so strangely changed and distorted, that he more resembled an animated mummy than aught else I can compare him to. His senses he still retained, while his actions and conversation convinced us he was a well-informed and gentlemanly man.

Whether the leprosy of Mexico is contagious, I am unable to say. With many I have little doubt that it is, to a degree, constitutional—being, in fact, hereditary, and perhaps never entirely eradicated from the blood. The climate may have some effect in engendering and keeping alive the disease, but of this, too, I am uncertain. The common belief among the lower classes is, that it is communicated by contact; and indeed, I am inclined to think that the only risk a person runs of taking it, is by touching the person of one afflicted with it in its worst stages.—*Kendall's Santa Fe Expedition*.

Ocean Sunrise.

It is a gorgeous sight to see the chariot-horses of the sun come up the eastern sky on a bright, clear morning on the ocean. Lake swift-winged couriers they fly over sea and land, scattering light and beauty and brilliancy all up the eastern sky. No other such chariot and bright retinue is seen by mortal eyes travelling across the heavens. And nowhere else on earth is there so rich a display of beauty and magnificence as is seen in a bright morning on the ocean.

"Beautiful!" is the inward exclamation of the beholder as he ascends to the deck in the morning. Never before has nature seemed so lovely to him. Never before has he seen the hand of God displayed in such perfection. All the paintings by the most skillful human powers, which he has previously seen, now sink low in the shade.

Slowly and majestically, as if dripping with water, the King of Day rises from his ocean bed. The breezes play gently with the briny waves, scarce awakened from their peaceful slumbers. The whole eastern sky is overpaved with a gorgeous crimson canopy;—and far to the westward, in the dim distance, may occasionally be seen the swelling canvas of a ship, reflecting the glowing light from the east, and appearing as if each sail were a sheet of fire.

Who can view this mighty picture and say there is no God? None, save the unwise, can make this declaration in the very face of Him who reigneth on high. Who can view this mighty picture, and not feel his bosom swell with gratitude and adoration to Him, in whom we live, and move, and have our being? None, save the ig-

norant and the unjust. All nature speaks of God, and every creature feels his godly care.

A GREAT TRUTH.—In vain do we seek to awaken in our churches zeal for missions as a separate thing. To be genuine, it must flow from love to Christ. It is when a sense of personal communion with the Son of God is highest, that we shall be most fit for missionary work; either to go ourselves, or to stir up others. If we allow it to become a business of dollars and cents, we shall see no results. "Find preachers, of D. Brainerd's spirit," said John Wesley, "and nothing can stand before them; but without this, what can gold or silver do?" Let gushing affection to the Lord Jesus Christ become the ruling passion, and it communicates the thrill of evangelical zeal to every member of the electric chain. A church of such ministers, of such members, would be an apostolic, a heavenly church.—*Dr. Alexander*.

WHO BUILT THE CITIES?—Mr. Norman, the author of the interesting work recently published, entitled "Rambles by Land and Water," devotes one chapter to an examination of the question: "Who built the cities of Yucatan?" the ruins of which have excited so much interest within a few years. He comes to a result different from that of Stephens, who supposes that they were founded by the immediate ancestors of the present races of Indians. Mr. Norman, on the other hand, supposes those remains to belong to different ages, and to be the memorials of different styles of architecture.

A WIFE may be of great assistance to her husband in business, by wearing a cheerful smile continually on her countenance. A man's perplexities and gloominess are increased a hundred fold when his better half moves about with a continual scowl upon her brow. A pleasant, cheerful wife is a rainbow set in the sky, when her husband's mind is tossed with storms and tempests, and a dissatisfied and fretful wife in the hour of trouble, is like one of those friends who delight to torture lost spirits.—*N. Y. Organ*.

An exchange paper says:—"The best snuff in the world is a snuff at the morning air."

Advertisements.

HARTFORD FIRE INSURANCE COMPANY.
Office North side of State Street, between U. S. and Eagle Tavern. This insurance is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a Capital of \$500,000 dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Stores, Merchandise, Furniture, Books, and personal property, generally, from loss or damage by risk in the most favorable and satisfactory terms. The Company will adjust and pay all its losses with liberality and promptness, and thus secure to the insured the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply by mail directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, S. B. Hamilton, H. Huntington, Albert Dug, Henry Kenney.	Julius S. Morgan, James Gardner, John P. Brace, Charles Russell, Henry Kenney.
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ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.
January 1, 1845.

PROTECTION INSURANCE COMPANY.—In 1818, for the purpose of insuring against fire and marine risks, a company was organized, and its capital was divided into shares of \$100 each, and vested in the best possible manner—efforts are made to insure as favorably as other offices. The business of the Company is principally carried on in the country, and therefore, so detached from the city, it is not exposed to great losses by sweeping fires. The Office of the Company is kept in New York, next west of Town's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the Company are:

Samuel K. Briggs, Samuel Tudor, Griffin Steadman, Joseph Morgan, Joseph Pratt, James Thomas, Ward W. Burdick, Joseph Chace, Elihu Lilla.	Silas B. Hamilton, Frederick Tyler, Robert Bach, Samuel G. Burdick, Whitcomb J. Corbin, Miles A. Tullis, Ezra White Jr., John L. Russell.
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THOMAS K. BRIGGS, President.
S. L. LOOMIS, Secretary.
The Company has Agents in most of the Towns in the State, with whom Insurance can be effected.
Hartford, Jan. 1, 1845.

Monuments.
JAMES G. BATTERSON, Marble Manufacturer, 27 North Main Street, Hartford, Conn., would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 323 Main-street, (directly opposite the Hotel), where he will manufacture and sell in the most perfect manner, all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign Marble.

CHURCH TABLETS, CHIMNEY PIECES, MARBLE CENTERS, TABLES, PIER, BURIAL and COFFIN TOPS, of Egyptian, Italian, or any other kind of Foreign Marble which may be preferred, executed at short notice, and in a superior style of workmanship.

Persons in want of any kind of work in the Marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere.

Monuments delivered to any yard in the city free of charge.
Sept. 5.

THOMAS ADAMS, MARBLE MANUFACTURER.
OFFICE THE NORTH CEMETERY.
Monuments of American and Foreign Marble. THOSE in want of Monuments in strictly Architectural style, and lettering that will last in perpetuity, are invited to call. Persons in the city and from the country, wishing Monuments or Grave Stones of a superior quality, are invited to call at this manufactory. All orders promptly attended to.
Oct. 10, 1845.

WHITE GOODS.
Swiss, Book, Jacksonite, Tarleton, Barr, and Striped Muslins; Bishop, Lawn, Mill Muslins, Laces, Edgings, &c. &c. Ladies in want of the above Goods, are respectfully invited to call and examine the assortment, at No. 232, Main Street.
ISAAC A. STOW.

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The Christian

Subscribers in the city, for the Christian Secretary, per annum, in advance, \$2.00. For the Christian Secretary, per annum, in advance, \$2.00.

Advertisements will be inserted in this paper, at the rate of \$1.00 per line, for the first week, and \$0.50 for each subsequent week. For the Christian Secretary, per annum, in advance, \$2.00.

For the Christian Secretary, per annum, in advance, \$2.00. For the Christian Secretary, per annum, in advance, \$2.00.

The Claims of Foreign

Whatever be the view

the cause of Missions, it is in the form of a *Claim*. Left merely at our option to leave alone. In this from most other enterprises it does not come to us; we prove or to reject it; but in which we may view it, the gospel to the people appears to us clothed with a just and inexorable claim, timed by right season, a trophy, and enforced with of a Divine command.

This claim every living knowledge of the Bible right to present to any command the gospel. And this is not confined to the distant but the destitute and the of every land, possess, at least, this same title to our thies, to our christian liber immediate action.

While, then, the field is the world, the demand pathy and effort, comes to distinct portions of it;—and from the destitute in answer to the first of the eight missionary work has and thus far prosecuted; the second, the Home mission has been formed and sustained, we have the claims yet unred, religious duty to us for aid;—that of that of the Home mission. To compare these two of the present Essay.

1. In the first place, seen and admitted, that are both just. They are perfect equity. No one question the validity of moral beings, we are every other man. This bound in justice to meet liberty to live for self alone upon us, both by Nature that we should be conee being and destiny of oile love our neighbor as our neighbor is any fellow wherever and in whatever we may find him. The for our own citizen, have claim upon us as members of the church of Christ, authority which lays us under the call of the one, to respond to that of the command to "go into all the world, and preach the gospel to every creature." I am owing two debts, it is one to pay them simultaneous rates times. And one, of paid first. Which of the preference, in this respect alone must determine, he, equal in amount, or, it is wholly a matter which he is to discharge, can pay the same amount easily to one man as to make no difference with his first met. In this instance, priority of the two obligations so far as the debtor is let us pursue this matter for creditors to whom these circumstances in life. O user, and the other a poor reduced to severe extent, I think this great circumstances of the miser would impose a special debtor to meet her claim, the debts were equal in due on demand; yet a diff-